



# EPISCOPAL NEWS SERVICE

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# *news digest*

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94068D

## **Brownings join with people in the Middle East in prayers for peace**

In a pilgrimage that captured all the pain and promise of the Christian journey through Lent and Easter, Presiding Bishop Edmond Browning, his wife Patti and two staff colleagues spent 10 days in the Middle East bristling with tension over the prospects for peace and plagued by continuing violence. They returned "nourished" for their ministry and strengthened in their determination to work for peace between Israel and the Palestinians.

The pilgrimage took them to Egypt, Syria, Jordan, Israel and the West Bank, meeting with key leaders in churches and governments in the area, including President Hosni Mubarak of Egypt and Pope Shenouda of the Coptic Orthodox Church, King Hussein of Jordan, Prime Minister Yitzak Rabin of Israel and patriarchs of all the major churches. They heard some strong criticism of Israeli and U.S. policy, anger over the continuing building of settlements in the West Bank and Gaza, the unsettled status of Jerusalem and the embargo on Iraq. At the end of the pilgrimage, Browning and President-Bishop Samir Kafity of the Diocese of Jerusalem and the Middle East issued a joint statement, calling for an end to sanctions in Iraq, reaffirmation of the "commitment to support the creation of a sovereign state for a new Palestine while assuring peace and security for Israel," and confronting the "Israeli lobby in Washington." The statement also described the continuing construction of settlements as an "exasperating policy" that "remains a deep impediment to the peace process."

On Good Friday the Brownings joined thousands of pilgrims on the narrow, rain-slicked streets of the Old City, tracing the path Jesus took to the cross. Huddling against the pre-dawn chill, the pilgrims recited the Passion narrative, adding petitions of their own for peace. In a sermon to the Arabic-speaking congregation, Browning deplored the "persistence of human cruelty"



but added, "This day shows us our future.... We will not live in this sorrow forever. Easter will come, and with it the joy."

In recognition of their intense involvement with the church in the Middle East and their passionate dedication to the search for peace, the library at St. George's College was named in honor of the Brownings in a special service Easter afternoon. "No two people have given more unselfishly of their time, talent and energy to the ministry of the church in the city of the empty tomb," said Dean John L. Peterson of the college in his moving tribute. The presiding bishop responded in a voice choked with emotion, "There is nothing we believe in more than the ministry of the church in this place." (Page 6)

94069D

## **Browning and Kafity express dismay at U.S. and Israeli policy in Middle East**

At the end of a 10-day pilgrimage in the Middle East, Presiding Bishop Edmond L. Browning was joined by his counterpart in Jerusalem, President-Bishop Samir Kafity, in a joint statement that reaffirmed a commitment to "support the creation of a sovereign state for a new Palestine while assuring peace and security for Israel."

The statement, signed Easter Monday at diocesan offices at St. George's Cathedral in Jerusalem, also expressed "dismay at the uneven approach to the Israeli-Palestinian problem by the United States government for so many years." It also deplored "the uncritical support of many members of the U.S. Congress for positions of the Israeli lobby in Washington."

"We note with equal dismay President Bill Clinton's repeated campaign position that Jerusalem be the capital of Israel," the statement added, calling the position "an unfortunate capitulation to the Israeli lobby." The statement charged that the President was overlooking "the profound issue of Jerusalem as a city sacred to Muslims and Christians as well as Jews." (Page 10)

94070D

## **Library at St. George's College in Jerusalem named for the Brownings**

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Jerusalem for them.

"Today we name this library for two people who have not only stood with the church in Jerusalem but, in many ways, are the church in Jerusalem, intricately locked in arms with us," Dean John Peterson said at the door of the library. "No two people have given more unselfishly of their time, talent and energy to the ministry of the church in the city of the empty tomb."

During their "spiritual journey consecrated to the cause of peace for all peoples for this region," the Brownings visited Egypt, Syria, Jordan, Israel, the West Bank and Gaza. They met with high level government and church leaders--including President Hosni Mubarak of Egypt and Pope Shenouda of the Coptic Orthodox Church; patriarchs of the Oriental Orthodox churches in the area; King Hussein of Jordan and Prime Minister Yitzak Rabin of Israel; and they joined pilgrims for Holy Week in Jerusalem. (Page 12)

94071D

## **Like 'Christmas in April,' Church Pension Fund will restore millions of dollars to the church**

The Church Pension Fund (CPF), an official agency of the Episcopal Church, made an unprecedented announcement during Easter weekend: It will waive millions of dollars in pension payments for parishes and dioceses during the next year and it will increase life insurance benefits for a significant number of clergy--free of charge.

The announcement, described as "the shot heard 'round the church" by one trustee of the fund, was made possible by "excellent stewardship and a period of extraordinary financial market returns resulting in the accumulation of significant excess reserves," according to officials of the fund.

Most significant for local parishes, the CPF has approved a one-time waiver of 75 percent of pension assessments for full-time clergy during the period beginning with the third quarter of 1994 and continuing through the second quarter of 1995. According the CPF estimates, the waiver will reduce pension payments of parishes and other employers by over \$40 million. For example, the average Episcopal church now pays nearly \$7,000 per year as the pension contribution for a full-time clergy person (using national compensation averages). The waiver will reduce that amount by \$5,250 over the next four quarters--making that amount available to vestries to address other needs. (Page 13)



94072D

## **ECIM contends Executive Council restructure proposal is 'abandonment'**

At the conclusion of a recent meeting of the Episcopal Council on Indian Ministries (ECIM), members challenged the Episcopal Church's Executive Council to rethink its restructuring recommendations for coping with a projected budget shortfall in 1995.

Labeling the Executive Council proposals as "another chapter in an old history of Indian affairs," members of ECIM voted unanimously to endorse the "San Jose Declaration" and circulate it widely, contending that the ECIM must "be continued as an essential part of any restructuring as a model for the whole church."

Characterizing the Executive Council's proposal to the General Convention as "a termination/abrogation/abandonment move," the ECIM cited the church's historical commitment to Indians against what it contended were negligible savings--the cost for three full meetings of ECIM in 1993 totaled \$18,800. "We are told to throw away a quarter of a century of effort to develop ECIM," said Bishop Steven Charleston of Alaska, a Choctaw Indian. "We see abandonment of this new entity [ECIM] within four short years," he charged. (Page 15)

94073D

## **Bishop of Albany changes his mind and will ordain women**

A former opponent of the ordination of women to the priesthood, Bishop David Ball of Albany, has announced that he has changed his mind and will begin ordaining women in his diocese. In a March 22 letter to all of the congregations in his diocese, Ball said that "I have come, not without difficulty, to the position that I see no fundamental theological impediment to ordaining women as priests or bishops."

Although Ball decided three years ago to license women ordained in other dioceses, his announcement represented a clear shift of policy for the Diocese of Albany. Although he never signed its founding statement, Ball was one of six active bishops who participated in the first meeting of the Episcopal Synod of America, an organization that opposes the ordination of women in the priesthood and what is perceived as other liberal trends in the church.

"I am very sensitive to the fact that ordaining women as priests and



bishops and their functioning in these capacities are matters of deep and serious concern to Christians in general and to persons in our diocese in particular," Ball said in his letter. "Some in our diocese will be delighted...others will be deeply distressed. I am sure you know that it has not been an easy decision for me." (Page 17)

94074D

## **Archbishop of Canterbury issues call for next Lambeth Conference**

Archbishop of Canterbury George Carey has issued an invitation to all Anglican bishops around the world to meet in Canterbury in July 1998 for the 13th gathering of the Lambeth Conference.

The conference, held approximately every 10 years since 1867, is expected to bring many of the nearly 800 Anglican bishops to the campus of the University of Kent in Canterbury, site of the 1988 conference. In addition to all diocesan, suffragan and assistant Anglican bishops, bishops of the United Churches of India, Pakistan and Bangladesh will be invited to the conference, as well as the lay and clerical members of the Anglican Consultative Council.

Noting that the conference will occur near the end of the 20th century, Carey expressed his prayer that it "will herald a new vitality of mission in the Anglican Communion." He added that the conference "will strengthen our capacity to serve our provinces and develop our ministry in an expanding Communion. It will encourage prophetic leadership which can speak both to the Communion and to the world as we approach the second millennium." (Page 18)



94068

## **Brownings join with people in the Middle East in prayers for peace**

**by James Solheim**

In a pilgrimage that captured all the pain and promise of the Christian journey through Lent and Easter, Presiding Bishop Edmond Browning, his wife Patti and two staff colleagues spent 10 days in the Middle East, an area bristling with tension over the prospects for peace and plagued by continuing violence. They returned "nourished" for their ministry and strengthened in their determination to work for peace between Israel and the Palestinians.

At a banquet with church leaders in Cairo at the beginning of the pilgrimage that also took them to Syria, Jordan, Israel and the West Bank, President-Bishop Samir Kafity of the Diocese of Jerusalem and the Middle East said that the visit comes "at a very special juncture in our history, as we pass through this time of transition." Underscoring the deep commitment by the Brownings to the church in the Middle East, Kafity added, "When there are people like the Brownings giving hope to hopeless people, then there is hope for peace and for justice."

Browning said that he was willing to address political issues because there are as many rewards as risks. Throughout the trip the presiding bishop pointed to the "tears of joy" he saw during the signing of the peace accords on the White House lawn and the handshake between Prime Minister Rabin and Chairman Arafat, an act that brought renewed hopes for peace in the area.

### **No turning back**

In a conversation with President Hosni Mubarak of Egypt, Browning said that he was convinced that "it was going to be a long process but that there is no turning back" in the search for peace. Mubarak responded that he is convinced the peace process will eventually be successful but he is under no illusions about the difficult path ahead. Both men agreed that the settlements and the status of Jerusalem were among the thornier issues still under discussion.

At a meeting with Pope Shenouda of the Coptic Orthodox Church, Kafity introduced Browning as "a man who took the risk of being our friend--especially the Palestinians," and said that "he is with us as a pilgrim who has come to pray." The pope, elected one of the presidents of the World Council of Churches at the Canberra Assembly, described the difficulties of being a



Christian church in a Muslim country and said that role is more difficult because the theological dissent in the West weakens the unity of the church. "We can't have different doctrines and contradictions in the church--it's dangerous," he said with considerable emphasis.

During a visit to a home and school for deaf children run by the Diocese of Egypt, the party confronted a startling reminder of America's violent image in this part of the world. The sign language symbol for the U.S. was demonstrated as two blazing six-shooters.

### **Syria center of Arab Christianity**

"This is a center of Arab Christianity," Kafity said during an introduction to the churches in Damascus. While the Anglican presence is only a chaplaincy, using a building borrowed from the Melkites, he said it was important because of the indigenous churches, especially the Syrian Orthodox. Patriarch Iwas introduced the bishop of Baghdad who described the disastrous effects of the U.S. embargo against Iraq on women and children, pleading with Browning to intercede with the U.S. government. "It is difficult for us in the third world to have much influence on our governments--but you can have impact in America," the patriarch said. "We are an ancient church but we are still alive, and our relationship with you gives us hope."

A visit with the Grand Mufti, leader of Syria's Muslims, quickly turned into a discussion of the special relationship between Christianity and Islam. The Mufti said that it was crucial that "people of religion must join hands," arguing that "our clergy must cooperate to build peace because both are against oppression and ethnic bloodshed." He lamented the fact that the two religions, tracing common roots to Abraham, too often live in ignorance of each other.

Greek Orthodox patriarch Hazim raised an issue that resonated with other Christian leaders throughout the region: the dwindling Christian presence. "The weakest presence in Christ's geography is the Christian one," he said. "Where Jesus Christ became incarnate his presence is now disappearing." And that is particularly true in Jerusalem which the patriarch said "is not a political capital, it is a spiritual one." Browning said that the position of the Episcopal Church is that Jerusalem should be a unified city, open to people of all three religions.

### **The king will see you now**

While touring a Christian hospital in Amman, Jordan, the group received a call that King Hussein was ready for a conversation. Hussein and Browning discussed their "kinship" in opposing the Persian Gulf War.



Hussein said that he had helped provide "an umbrella that opened the way for the peace process" and that he would "continue to support it in any way possible." Since Jordan lost the holy sites in East Jerusalem during the 1967 war, he said that he "cannot accept any sovereignty over Jerusalem other than the Almighty."

Joining Kafity in confirmation services at a bustling congregation in Amman, Browning told the 26 young people that he would remember their faces as he knelt in Jerusalem, praying that they would "use their gifts in the pursuit of peace."

During a closing banquet with church and diplomatic leaders, Browning was hailed by Dr. Sami Khoury, founder of the Palestine Hospital, as "a walking sermon." Khoury then launched an attack on Israeli and U.S. policy that brought many nods of approval from his audience but a cold glare from the representative of the U.S. embassy. He began by saying that "the colossal magnitude of the suffering of the Iraqi people" in the wake of the Gulf War is now clear. "The ruins that the war left--the hardship, the starvation of children, the hopelessness and degradation and humiliation--all these are wounds and scars that will remain with Arab peoples for a long time."

Khoury touched on the very sensitive and incendiary issue of Israeli settlements on the West Bank and Gaza, calling them "time bombs" that are signs of the "Zionist policy of expansion." And he warned that there would never be peace in the Middle East if Israel claimed sole sovereignty over Jerusalem.

### **Holy Week in Jerusalem**

After crossing the Jordan River on the way to Jerusalem, the Brownings received confirmation of an appointment with Prime Minister Yitzak Rabin. After exchanging pleasantries and a gift, the presiding bishop told Rabin that he was convinced that, in the wake of the Hebron massacre, disarmament of the settlers was "absolutely key" to peace. Rabin said that, on the 15th anniversary of the historic visit of Egypt's President Anwar Sadat to Israel, "no one has followed his example." He said that it was obvious that "whoever wants to achieve peace must make painful compromises" and that "peace cannot be imposed," not even by powerful nations. Only the nations of the area can make peace.

"I am more than ashamed, as a Jew, that someone would murder people in a holy place," Rabin said in talking about the effects of the Hebron massacre on the peace process. Yet he said that he and Yasser Arafat of the Palestinian Liberation Organization (PLO) agreed that "we have enemies of peace on both sides," that there are those who are "determined to kill the



prospects for peace and reduce support for the whole peace process."

"Our response is to accelerate efforts for peace," the prime minister said. And he said that the renewal of talks in Cairo represented a clear hope that Palestinian police would soon be patrolling Gaza and Jericho.

### **Gaza waits patiently for a future**

On Good Friday the Brownings joined thousands of pilgrims on the narrow, rain-slicked streets of the Old City, tracing the path Jesus took to the cross. Huddling against the pre-dawn chill, the pilgrims recited the Passion narrative, adding petitions of their own for peace. In a sermon to the Arabic-speaking congregation, Browning deplored the "persistence of human cruelty" but added, "This day shows us our future.... We will not live in this sorrow forever. Easter will come, and with it the joy."

The trip by the Brownings and colleagues to Gaza, the Jabalia refugee camp and the church's Ahli Arab Hospital was a journey to the core of Palestinian anger and pain. They stood on the spot where rock-throwing children launched the resistance movement the world came to know as the *intifada*. And they heard testimonies of the inhuman conditions in the garbage-strewn, densely populated camps that seethe with the frustrated hopes of hundreds of thousands.

"Your visit comes at a crucial time of transition," said Dr. Zakaria Al-Agha, chief of staff at the hospital and the PLO representative in Gaza. "Next time you visit we will have a national Palestinian authority in charge of Gaza." Despite the continuing violence, and the seizure of a doctor from the hospital the day before, he said that "we live by faith, still looking for peace that is based on equality."

After meeting with the hospital staff, a doctor urged the Brownings to "work for human rights for all." He said that the visit had given him hope but that "our hearts are still under siege."

In his Easter Sunday sermon, Kafity welcomed a congregation that symbolized the international nature of the church in Jerusalem, "this paradoxical city that presents hope for you and me." He offered a special welcome to the presiding bishop and pointed out that the "special relationship" between their two churches was symbolized by the primate's chair near the altar reserved for Browning.

### **'A cancer on our house'**

In a conversation with prominent Palestinian leaders after the service, the issues of Israel settlements and the status of Jerusalem emerged once again. One participant called the settlements "the cancer in our house" and said that

he hoped there would be shift in Israeli public opinion against them. Browning said that he had seen the new settlements and found the policy "intolerable." He pledged to raise the issue with the U.S. government.

In recognition of their intense involvement with the church in the Middle East and their passionate dedication to the search for peace, the library at St. George's College was named in honor of the Brownings in a special service Easter afternoon (see separate article). "No two people have given more unselfishly of their time, talent and energy to the ministry of the church in the city of the empty tomb," said Dean John Peterson of the college in his moving tribute. The presiding bishop responded in a voice choked with emotion, "There is nothing we believe in more than the ministry of the church in this place."

"There is no issue closer to the hearts of the Brownings," said the Rev. Canon Brian Grieves, the Episcopal Church's peace and justice officer who served as chaplain on the trip. "I can't imagine a greater honor."

At the end of the pilgrimage, Browning and Kafity issued a joint statement (see separate article), calling for an end to sanctions in Iraq, reaffirmation of the "commitment to support the creation of a sovereign state for a new Palestine while assuring peace and security for Israel," and confronting the "Israeli lobby in Washington." The statement also described the continuing construction of settlements as an "exasperating policy" that "remains a deep impediment to the peace process."

"The deepest values of the three Abrahamic faiths call us into a relationship with one another based on justice and mutual respect," the primates said.

94069

## **Browning and Kafity express dismay at U.S. and Israeli policy in Middle East**

At the end of a 10-day pilgrimage in the Middle East, Presiding Bishop Edmond L. Browning was joined by his counterpart in Jerusalem, President-Bishop Samir Kafity, in a joint statement that reaffirmed a commitment to "support the creation of a sovereign state for a new Palestine while assuring peace and security for Israel." (See full text in Newsfeatures section.)



The statement, signed Easter Monday at diocesan offices at St. George's Cathedral in Jerusalem, also expressed "dismay at the uneven approach to the Israeli-Palestinian problem by the United States government for so many years." It also deplored "the uncritical support of many members of the U.S. Congress for positions of the Israeli lobby in Washington."

"We note with equal dismay President Bill Clinton's repeated campaign position that Jerusalem be the capital of Israel," the statement added, calling the position "an unfortunate capitulation to the Israeli lobby." The statement charged that the President was overlooking "the profound issue of Jerusalem as a city sacred to Muslims and Christians as well as Jews."

In addressing the issue of Israeli settlements in the occupied territories, the two primates said that "this exasperating policy by Israel remains a deep impediment to the peace process....We urgently seek an end to U.S. loan guarantees and the withholding of aid until this practice has ceased once and for all."

During the "spiritual journey consecrated to the cause of peace for all peoples of this region," the party visited Egypt, Syria, Jordan, Israel and the West Bank, meeting with high level church and government officials. In Egypt, for example, they visited President Hosni Mubarak and Pope Shenouda of the Coptic Orthodox Church and joined other Christians for Palm Sunday services. In Syria they met with patriarchs of the ancient Oriental Orthodox churches and diplomatic officials. In Jordan they spoke with King Hussein and in Israel they met with Prime Minister Rabin.

The presiding bishop joined Kafity during Holy Week services: a foot-washing service on Maundy Thursday, tracing the path of Jesus to the cross on the *via dolorosa* on Good Friday, a confirmation service during the Easter Vigil and preaching at Easter services at St. George's Cathedral, the see of the Diocese of Jerusalem and the Middle East.

94070

## **Library at St. George's College in Jerusalem named for the Brownings**

**by James Solheim**

At the end of a 10-day pilgrimage in the Middle East, Presiding Bishop Edmond Browning and his wife Patti were honored during a special dedication service on Easter Sunday that named the library at St. George's College in Jerusalem for them.

After gathering at St. George's Cathedral near the Old City of Jerusalem, a procession moved to the nearby library. Dean John Peterson paid a moving tribute to the Brownings and gave a clear indication of why the library was being named for them. "

"Today we name this library for two people who have not only stood with the church in Jerusalem but, in many ways, are the church in Jerusalem, intricately locked in arms with us," Peterson said at the door of the library. "No two people have given more unselfishly of their time, talent and energy to the ministry of the church in the city of the empty tomb."

After the rite of dedication by President-Bishop Samir Kafity of the Diocese of Jerusalem and the Middle East, the presiding bishop responded, calling the dedication "the greatest honor for the two of us--ever." Struggling to maintain his composure, he said that "there is nothing we believe in more than the ministry of the church in this place."

The Brownings first visited the Middle East in 1962 and, through the years, have been persistent advocates of justice for the Palestinian people.

During their "spiritual journey consecrated to the cause of peace for all peoples for this region," the Brownings visited Egypt, Syria, Jordan, Israel, the West Bank and Gaza. They met with high level government and church leaders--including President Hosni Mubarak of Egypt and Pope Shenouda of the Coptic Orthodox Church; patriarchs of the Oriental Orthodox churches in the area; King Hussein of Jordan and Prime Minister Yitzak Rabin of Israel; and they joined pilgrims for Holy Week in Jerusalem.



94071

## **Like 'Christmas in April,' Church Pension Fund will restore millions of dollars to the church**

**by Jeffrey Penn**

The Church Pension Fund (CPF), an official agency of the Episcopal Church, made an unprecedented announcement during Easter weekend: It will waive millions of dollars in pension payments for parishes and dioceses during the next year and it will increase life insurance benefits for a significant number of clergy--free of charge.

The announcement, described as "the shot heard 'round the church" by one trustee of the fund, was made possible by "excellent stewardship and a period of extraordinary financial market returns resulting in the accumulation of significant excess reserves," according to officials of the fund.

"What this means is that we are really reinvesting more than \$200 million of our \$2.5 billion portfolio in several new initiatives for the church," said Alan Blanchard, president of the CPF. "We expect that this news will be a terrific shot in the arm for everybody, not unlike Christmas in April."

### **Financial relief for parishes**

Most significant for local parishes, the CPF has approved a one-time waiver of 75 percent of pension assessments for full-time clergy during the period beginning with the third quarter of 1994 and continuing through the second quarter of 1995.

According the CPF estimates, the waiver will reduce pension payments of parishes and other employers by over \$40 million. For example, the average Episcopal church now pays nearly \$7,000 per year as the pension contribution for a full-time clergy person (using national compensation averages). The waiver will reduce that amount by \$5,250 over the next four quarters--making that amount available to vestries to address other needs.

"We hope this waiver will provide vestries some relief as they focus on the financial challenges that face them," Blanchard said. "We are stewards and servants of the church, and we recognize that this waiver represents the fact that the money we invest is not ours--but everyone's."

### **New life insurance benefits**

In addition to the waiver, the CPF will begin providing \$50,000 of life insurance to active clergy as of January 1, 1995, and \$25,000 for retired

clergy as of April 1, 1994, as a standard benefit of its plan.

"This should present a major opportunity for dioceses and churches who provide such insurance now to reassess their insurance programs and consider whether to enhance this benefit with additional insurance or to use those funds to offer other benefits and programs," Blanchard said in a memo to clergy.

Of the 80 dioceses who have life insurance coverage through the CPF, approximately 50 percent already have \$50,000 policies, the other half have less. The announcement will allow those who are providing \$50,000 policies to use their current contribution as a supplement--or to spend the money some other way. And for those dioceses that have been providing less coverage--their clergy will now receive the policies at no extra charge.

In addition, the board voted to change a rule allowing clergy to retire at any month of the year without penalty and has expanded benefit increases to recently retired clergy.

### **Clergy wellness another initiative**

Blanchard said that a third initiative--funding of a major study on clergy wellness--"is potentially the most far-reaching" of the initiatives. The CPF board will fund a two-year study that will consider such questions as, "Might targeted incentives to early retirement free long-service individuals from their current responsibilities and ease the career path advancement of younger clergy?" and, "Could the church better assist individuals in mid-career assessment issues?" and, "How might the clergy deployment process and review procedures for preparation for ordination be strengthened?" The CPF board has set aside \$50 million of reserves to support initiatives that might be recommended by this study.

Blanchard said that in the future the board will review whether a reduction in the current 18 percent assessment rate might be feasible. In the meantime, the current initiatives were the result of "listening" throughout the church and careful consideration about how to distribute the excess reserves within the church.

"We consider ourselves as team players who have a tough job," Blanchard said of the CPF. "But we always need to ask ourselves how much money we need to provide the services we promise. And if we have more than we need, we feel privileged to return it to the church."



94072

## **ECIM contends Executive Council restructure proposal is 'abandonment'**

On their way to San Jose in mid-March, members of the Episcopal Council on Indian Ministries (ECIM) pondered the imminent demise of the fledgling, four-year-old Indian organization in light of the Executive Council's recommendation that would merge four ethnic commissions into a single new entity.

Before they left San Jose, ECIM members hurled a lance into the sand and challenged the Executive Council to rethink its restructuring recommendations for coping with a projected budget shortfall in 1995.

Labeling the Executive Council proposals as "another chapter in an old history of Indian affairs," members of ECIM voted unanimously to endorse the "San Jose Declaration" and circulate it widely, contending that the ECIM must "be continued as an essential part of any restructuring as a model for the whole church."

Characterizing the Executive Council's proposal to the General Convention as "a termination/abrogation/abandonment move," the ECIM cited the church's historical commitment to Indians against what it contended were negligible savings--the cost for three full meetings of ECIM in 1993 totaled \$18,800.

### **Executive Council proposals are 'abandonment'**

"Twenty-five years ago, we demanded 'more real involvement' in a clarion call issued by the Sioux author, Dr. Vine Deloria, Jr., who was then a member of Executive Council," said Bishop Steven Charleston of Alaska, a Choctaw Indian. "Now we see recommendations which translate into 'no real commitment,'" he said, characterizing the Executive Council's proposal.

"We are told to throw away a quarter of a century of effort to develop ECIM," Charleston added. "We followed the primate's instruction to create a 'self-determining' body accountable internally and externally for carrying out the work begun with the first permanent English settlement on these shores, 387 years ago. We see abandonment of this new entity [ECIM] within four short years," he charged.

The declaration contended that "ECIM is already accomplishing the kind of operations the current restructuring proposals are hoping to do in the future...We are now modeling and living the goals that the church has set for the next triennium."

### **A single commission will 'swallow' Indians**

"Multicultural settings usually swallow up Native peoples as readily as Europeans historically have," said the Rev. Martin Brokenleg of South Dakota. Combining Indian work with other ethnic communities would "reflect a competition that is spiritually spurned in Native societies," he added.

The ECIM also contended that the Executive Council's proposal disregarded the recommendations of the 1993 Partners in Mission Consultation (PIM) for "an action plan which endows the Native Americans with the freedom and authority to organize and manage their own affairs, including training within the life of the church."

In addition, the ECIM has called for a special meeting in early August "to focus on survival and growth strategies for American Indians/Alaska Natives in light of the ongoing crisis in the structure of the Episcopal Church."

### **A nongeographic province for indigenous peoples?**

Suggesting that the Episcopal Church was paying more attention to indigenous peoples around the globe than to racial and ethnic minorities in the United States, ECIM decided to begin a feasibility study on a separate Native autonomous province.

"We see others, like the Philippines and Province 9, moving toward autonomy," said Ginny Doctor, chair of ECIM. "We see continued fiscal support from the Episcopal Church. In fact, we note that the Philippine Episcopal Church has an \$800,000 allocation for 1994. We've talked for several years about a nongeographic Native diocese or dioceses. Perhaps we need now to explore the potential of an autonomous province," she said.

ECIM designated Charleston to draft a concept paper on an autonomous indigenous or Native province within the structure of the Anglican Communion, with ECIM member Bishop William Wantland of Eau Claire.

**--adapted from a report in the Spring issue of *Ikhana*, a newsletter of American Indian/Alaska Native Ministry**



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## **Bishop of Albany changes his mind and will ordain women**

**by Jeffrey Penn**

A former opponent of the ordination of women to the priesthood, Bishop David Ball of Albany, has announced that he has changed his mind and will begin ordaining women in his diocese.

In a March 22 letter to all of the congregations in his diocese, Ball said that "I have come, not without difficulty, to the position that I see no fundamental theological impediment to ordaining women as priests or bishops."

Although Ball decided three years ago to license women ordained in other dioceses, his announcement represented a clear shift of policy for the Diocese of Albany. Although he never signed its founding statement, Ball was one of six active bishops who participated in the first meeting of the Episcopal Synod of America, an organization that opposes the ordination of women in the priesthood and what is perceived as other liberal trends in the church.

In a telephone interview Ball said that his change of heart on the matter occurred after "I prayed about it, thought about it, and talked to other people about it." He said that his experience of receiving the sacrament from and worshipping with the women he had licensed "was obviously a factor" in his decision.

"I am very sensitive to the fact that ordaining women as priests and bishops and their functioning in these capacities are matters of deep and serious concern to Christians in general and to persons in our diocese in particular," Ball said in his letter. "Some in our diocese will be delighted...others will be deeply distressed. I am sure you know that it has not been an easy decision for me."

Ball said that he was not taking a head count of responses to his decision, but characterized reaction in the diocese as "more affirmative." Still, he admitted that there are people in the diocese "who are disappointed and feel I have done the wrong thing."

Ball said that he had recently approved a woman for postulancy and that "three years from now, if I am still alive and well, my intention is to ordain her to the priesthood."

94074

## **Archbishop of Canterbury issues call for next Lambeth Conference**

Archbishop of Canterbury George Carey has issued an invitation to all Anglican bishops around the world to meet in Canterbury in July 1998 for the 13th gathering of the Lambeth Conference.

The conference, held approximately every 10 years since 1867, is expected to bring many of the nearly 800 Anglican bishops to the campus of the University of Kent in Canterbury, site of the 1988 conference. In addition to all diocesan, suffragan and assistant Anglican bishops, bishops of the United Churches of India, Pakistan and Bangladesh will be invited to the conference, as well as the lay and clerical members of the Anglican Consultative Council.

Noting that the conference will occur near the end of the 20th century, Carey expressed his prayer that it "will herald a new vitality of mission in the Anglican Communion." He added that the conference "will strengthen our capacity to serve our provinces and develop our ministry in an expanding Communion. It will encourage prophetic leadership which can speak both to the Communion and to the world as we approach the second millennium."

Carey has appointed 12 bishops from around the world to plan the conference, including Bishop Mark Dyer of Bethlehem (PA). In addition, a director of development will be hired to assist in fundraising for the conference estimated to cost nearly \$3 million. Some observers had speculated that the conference might be postponed for financial reasons, but Carey has been resolute in his conviction that a conference is needed to discuss many pressing issues facing Anglicans around the world.

Carey expressed determination that the agenda for the conference will "respond to the real issues facing the people in the dioceses so that [it] can be a source of inspiration for the church in years to come."





# news briefs

94075

## NCC seeks to recover \$8 million 'troubled investment'

The National Council of Churches (NCC) recently appealed to President Vaclav Havel of the Czech Republic to assist in the recovery of an \$8 million investment that may have been involved in an international fraud involving the Bank of Bohemia in Prague. The appeal was written by NCC General Secretary Joan Brown Campbell who requested that Havel use "strong direct encouragement" that the Bank "settle our claims both quietly and agreeably." Campbell approached Havel after she learned that an NCC employee had invested certain funds without following normal procedures. In her letter to Havel, Campbell said, "All we seek is the cancellation of the transaction and the recovery of our \$8 million, without interest or penalties." She added that "normally, and in keeping with the NCC's established policies, we would continue to encourage investments in the economic development of the Czech Republic."

## People

The Episcopal Divinity School in Cambridge, Massachusetts, has awarded the Jonathan Myrick Daniels Fellowships for 1994-1995. The fellows are: **Hannah Elizabeth Atkins** (General Theological Seminary) for organizing educational seminars for the Mobile Women's Health Center in Chalatenango, El Salvador; **Joseph F. Hastings** (Weston School of Theology) for assisting homeless adults preparing for community living in Seattle, Washington; **Janice Hodges Moss** (Interdenominational Theological Center) for organizing teenage parents to inform peers about the difficulties of teenage parenthood in Atlanta, Georgia; **Joan M. Sakalas** (Union Theological Seminary) for goal-setting program for women in shelters in New York City; **Kathy L. Taylor** (Northern

Baptist Theological Seminary) for a program to help youth develop healthy interpersonal skills in Chicago; **Debra L. Trakel** (Seabury-Western Theological Seminary) for a chaplaincy program in prison attempting to overcome barriers of sexism in Fox Lake, Wisconsin; **Jeanette Zaragoza** (Pacific School of Religion) for a ministry to Puerto Rican political prisoners in California and increasing public awareness of their situation. The fellowship was established in 1966 in memory of Jonathan Myrick Daniels, an Episcopal Divinity School student who was killed in 1965 in Alabama while working for civil rights. The grants provide financial assistance to seminarians seeking to work directly in some area of social concern, such as civil rights, fair housing, community organization, or environmental issues. Grant recipients are chosen from a pool of applicants from accredited seminaries and theological schools throughout the United States.





## *news features*

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94076

**Newsmaker interview:**

### **John Peterson will take international vision and appreciation for diversity to ACC position**

**by James Solheim**

When the Very Rev. John L. Peterson, dean of St. George's College in Jerusalem, becomes the new secretary general of the Anglican Consultative Council (ACC) at the end of the year, he will take with him to London a broad international experience--and a determination to help the Anglican Communion grasp and celebrate the richness of its diversity.

Steeped in Old Testament theology and deeply committed to the current peace process between Israelis and Palestinians, Peterson said in an interview that "it has been exciting to participate in the life of the church at this crucial time, with such dramatic changes happening every day."

Peterson first came to the Middle East during his junior year in college, studying in Beirut and participating in archeological projects. He then studied Old Testament at Harvard and wrote his doctorate in Chicago at the Institute for Advanced Theological Studies after further archeological exploration, getting to know the land and the people.

"A major part of my role at the ACC will be that of a teacher--exciting people about what it means to be an Anglican and part of a worldwide community," Peterson said in his office at the college. "I love teaching--sharing the excitement of Scripture and how it relates to daily life, life in the marketplace."

### **A bridge to the church**

Peterson played host to Presiding Bishop Edmond Browning and his wife Patti during their recent pilgrimage through the Middle East and led them through the crowded streets of the Old City following the path of Jesus on the way of the cross, the *via dolorosa*. He draws energy from the incredible mix of peoples and cultures and describes the college as a "window...a laboratory in the land where God's divine drama unfolded." Peterson said that he agreed with President-bishop Samir Kafity of the Diocese of Jerusalem and the Middle East who likes to refer to the college as a "bridge to the church--with plenty of two-way traffic."

Kafity and the diocese nominated Peterson for the ACC job and are particularly proud to send "one of their own" to such a powerful position in the church. "This land has not only nurtured me and my family, but this city draws people from all over the world, giving me a tremendous feeling for the breadth of the church," Peterson said with an intensity that is one of the hallmarks of his personality. "People come here because they are on a quest for their roots, because they want to experience something of the humanness of Jesus. For 12 years I have had the wonderful opportunity to help bring Scripture to life for them. And I certainly hope that in my new position I will be able to translate this understanding of the Body of Christ--the church--because ultimately all of us stand in front of the empty tomb."

Building on the work of his predecessor, the Rev. Canon Sam Van Culin, Peterson hopes to communicate the richness and diversity of the Anglican Communion through "informed prayer," drawing on the Anglican cycle of prayer which lifts up different parts of the church. "I certainly want to build on that so that when we pray together we will be able to identify particular needs and be drawn into a new partnership," he said. "If that prayer seeps into the life of parishes and individuals we can forge some creative new relationships." And it will curb what Peterson contends is a tendency towards parochialism and insularity. "To think of the church retrenching into a strictly congregational understanding of its ministry is a contradiction, it defies what it means to be a member of the body of Christ, to be an Anglican."

### **Facing the issues of diversity**

Peterson has no illusions about the fragile state of finances in the ACC and realizes that one of the reasons he was chosen was his reputation as a good fundraiser and communicator with broad constituencies in the church. Yet he is not daunted and said that he sees this as a challenge. "Of course we are faced with a worldwide recession that affects all provinces of the Anglican



Communion and we won't be able to do everything the church asks or expects of us. That will require some reevaluation of programs, structures--our whole life together. And it could mean some radical changes," he said. "Yet I'm convinced that if people see that what we are doing is beneficial to the church, we can find the money to support our work. With the kinds of issues we are facing, the churches can be energized, drawing on our diversity and our strengths."

When asked about the ordination of women and its impact on the Anglican Communion, Peterson began by saying that it has never been an issue for him personally but he quickly added that he understood the pain of those who consider it a serious obstacle to unity. "I understand both perspectives, I have lived with both sides of the issue." Sitting in an office with several icons on the wall, he said that "the icon helps us to move beyond ourselves, beyond gender, to a more complete image of God. The ordination of women may be one tool to help us see the fullness of God--but it is not the only one. Other provinces may have other ways to explore the completeness of God, and we must draw on their experience to strengthen the whole Anglican family," he said.

"Diversity must never push us further apart," Peterson added. "Rather, it must strengthen and unify us--not in common agreement but in an ability and a determination to learn from each other." He said that "diversity doesn't frighten me at all, it's a challenge because through it God speaks to us and demonstrates a concern for what is happening in our lives. What could be more exciting than that?"

### **A library for the Brownings**

Peterson is credited with major renovations at the college and extending its reach and reputation in the Anglican Communion. He listed among his "greatest thrills" the dedication of a new dining room to Bishop Kafity, as a symbol of how he is "continuously involved in nourishing and feeding the rest of us through his ministry." And he pointed with particular pride to the Easter Sunday dedication of the college library in honor of the Brownings. By the time of the dedication, the \$300,000 library project was oversubscribed, "showing the tremendous love and affection people have for them and for the key role they have played over the years in supporting the church in Jerusalem and issues of justice for the Palestinian people."

That cause is also dear to Peterson's own family since he and his wife Kirsten adopted two Palestinian girls, now ages 9 and 11, when they were babies. "As parents of Palestinians our daughters will always provide us with strong ties to this land and the church here. We are determined to nourish

those roots, even in London," he said.

Peterson is eager to point out that he has served as an appointed missionary of the Episcopal Church, "a very important aspect because I can serve as a liaison between the two churches, reminding them both of the church's involvement in the peace process and the vital role the Brownings have played." No one doubts that Peterson will carry that same determination with him to his critical new position as one of the architects of the future of the Anglican Communion.

94077

## Easter statement by Browning and Kafity on peace and justice in the Middle East

April 4, 1994 [Easter Monday]

*Christ is risen. Alleluia! "Peace I leave with you. My peace I give you."*

For these last ten days we have been on a pilgrimage in the Holy Land; a spiritual journey consecrated to the cause of peace for the peoples of this region. Along with our companions we traveled to the land of Egypt, where God called his people forth into a covenant with him; and to Damascus and the place where Paul's vision was restored after his conversion. In Damascus we met with one of our ecumenical partners from Iraq who told us of the suffering of millions of innocent people in the aftermath of the Gulf war and the ensuing sanctions. We came away convinced that the international community needs to end these sanctions and provide humanitarian relief and work for peace with the same energy with which it prepared for war.

We continued to Amman in the land that Jesus walked, and to Jerusalem, the site of God's mightiest act in the death and resurrection of Jesus. Here we celebrated the rites of Maundy Thursday, Good Friday and Easter. We also visited the Gaza and passed through Hebron, the site of the recent massacre.

We said our prayers and we listened to the voices of the people. We listened to Christians from the Orthodox and Latin traditions speak of the



difficulty of being a Christian in the Middle East when so-called "Christian countries in the West demonize all Arabs and Muslims as terrorists." And we broke bread with the Grand Mufti of Syria of the Muslim faith. We accepted his challenge to work for peace across Christian/Muslim boundaries as a prelude to a tripartite dialogue.

We were graciously received by the President of Egypt, the King of Jordan and the Prime Minister of Israel. And we found enormous good will among them for the cause of peace.

Most of all we listened to and prayed with those who suffer from persecution, hate, fear and oppression. By their witness and courage we have been spiritually renewed for our own ministries.

Our pilgrimage experience has strengthened our resolve to continue our witness for peace in this land. We reaffirm our partnership and solidarity with one another as leaders of our respective regional churches. We invite other Provinces of the Anglican Communion to join with us in this unique partnership.

We reaffirm our commitment to support the creation of a sovereign state for a new Palestine while assuring peace and security for Israel.

We express our dismay at the uneven approach to the Israeli/Palestinian problem by the United States government for so many years and deplore the uncritical support of many members of the U.S. Congress for positions of the Israeli lobby in Washington. Palestinians may not have equal access to the halls of Congress, but they are no less deserving of justice.

We note with equal dismay President Bill Clinton's repeated campaign position that Jerusalem be the capital of Israel. We consider this to be an unfortunate capitulation to the Israeli lobby. Although claiming to express his personal view, the President put that opinion into policy as a result of the U.S. abstention on the United Nations resolution vote which referred to East Jerusalem as occupied territory. In adopting this disturbing position, President Clinton overlooks the profound issue of Jerusalem as a city sacred to Muslims and Christians as well as Jews. We oppose any agreement that would allow one faith to monopolize control of the holy places. Genuine peace for the holy city of Jerusalem must respect, equally, all three Abrahamic faiths.

We were appalled at the misery of Palestinians living in Gaza without the most basic of human services and the complete absence of fundamental human rights. Washington can best serve the cause of peace by assuring the strong economic development of a Palestine free from occupation and oppression. We believe this can be best demonstrated by generosity to a sovereign Palestine commensurate with its generosity to Israel, assuring the peace and prosperity of both Israel and the new Palestine.

Despite assurances to the United States government by Israel, we saw the construction of settlements continuing at an alarming rate. This exasperating policy by Israel remains a deep impediment to the peace process. A Palestinian voice aptly referred to the settlements as a cancer in the peace process. We urgently seek an end to U.S. loan guarantees and the withholding of aid until this practice has ceased once and for all.

While not having time to visit Nazareth and Galilee, Palestinians from the area came to us and pleaded that the rights of Arabs living in Israel not be lost in the peace process. We note with deep concern the contention of Arabs in Israel that democracy excludes them.

We believe that true peace for both Palestinians and Israelis and all the peoples of the Middle East must be built on the goodwill of men and women on all sides in all places. The deepest values of the three Abrahamic faiths call us into a relationship with one another based on justice and mutual respect.

**--The Most Rev. Edmond L. Browning, presiding bishop of the Episcopal Church**

**--The Most Rev. Samir Kafity, President-Bishop of the Episcopal Church in Jerusalem and the Middle East**

94078

[Editors note: the following is an eyewitness account by one observer of the recent elections in El Salvador.]

## **The Episcopal Church in El Salvador: Keeping hope alive in a troubled land**

**by Sue Pierce**

We came to El Salvador in the dry season, when white dust hangs in the heated air. For 10 days, from March 16 to 25, as an election observer delegation of 11 people organized by the Episcopal Peace Fellowship (EPF),



we accompanied the Salvadoran people on a stretch of their perilous trip along the road that leads from war to peace.

The national elections for president, deputies to the National Assembly, and municipal mayors were the first since peace accords were signed in Mexico two years ago, ending 12 years of brutal civil war. This was also the first election to include both the ruling right-wing ARENA Party and the leftist FMLN Party, which had just recently turned from guerilla warfare to political campaigning.

As we traveled and spoke to people, observing the electoral process and the work of the church, we found a country and a church in the midst of tumultuous, bewildering and rapid change--and an election process filled with hope, frustration, anger, joy and uncertainty. In the city and countryside, political banners and posters created a crazy quilt of colors on every available surface. Political graffiti waged a battle of words, slogans echoing the dreadful war that tore the country apart.

### **Episcopal Church committed to justice, peace**

Against this backdrop of political ferment, the Episcopal Church, formerly the church of the English-speaking expatriate elite, is becoming a church of the Salvadoran people, with a reputation for standing for peace and justice in the face of violence and oppression.

The Salvadoran church's commitment to the people is supported and nurtured by Bishop Martin Barahona of El Salvador. An energetic man with a ready smile, Barahona is the first native Salvadoran to head the church. A former Roman Catholic priest, Barahona became an Episcopal priest after a career in government.

Barahona has shared in his country's anguish. He spent years living in exile in Panama because of death threats stemming from his government work as an advocate for the poor. He told us that two members of his immediate family--one a member of the military and one as a member of the FMLN guerilla forces--had been killed during the war.

Because of his public position as a human rights advocate, Barahona must be on guard. Just last fall, political candidates from the opposition FMLN party were murdered in the middle of San Salvador by death squads. Barahona never traveled alone and his cellular phone, a communications lifeline in a country of erratic telephone service and uneasy peace, was always ready at hand.

Before the election Barahona said that far more than the political process, it was the desire of the people for peace and justice that would shape the future. "Their innocence, that's what's saving us," he said, "Justice

always has a name. The will to live is in the people, in the soil, in the community."

### **Touring party headquarters**

Two days before the elections, our group was divided in two--half going northeast toward Guatemala, to the province of Santa Ana--and my half of the group was sent three hours southwest, towards Nicaragua, to the province of San Miguel.

In San Jorge, a small town near the city of San Miguel, our host was Carlos Maravilla, a Lutheran pastor who had an active ministry among the 15,000 people in the region. Maravilla took us on a tour of the polling places in the surrounding villages the day before the elections.

In the cramped and dark room that served as FMLN party headquarters in the town of El Transito, we talked with party worker Romulo Ramos, a teacher who had recently returned after years in exile in the United States. Ramos was symbolic of his party--young, poor in funds, but rich in a passion for justice.

He accused the ruling government of ignoring the needs of the people in favor of profit and power, and manipulating the election process. When asked if his party had a spiritual as well as a political base, Ramos said vehemently, "Yes, we believe in God--we need to believe in God. Some governments think they believe in God, but their God is money. To us, God is not money. God is justice and freedom."

In contrast, money and power were very evident during a visit to the ARENA party headquarters in El Transito, the home of the ARENA mayoral candidate, Nelson Castro. The spacious, well-furnished room which looked onto a courtyard filled with expensive farm machinery was light-years away from the FMLN office. Castro, well aware of accusations by the opposition and the international observers that ARENA had engaged in fraud and intimidation throughout the election process, said that he looked forward to a "clean" election and an easy victory for ARENA.

"We have been behaving quietly, trying to avoid confrontation and do things in the right way," Castro said. However, posters in the entryway provided a powerful subtext--they displayed pictures of the late Roberto D'Aubisson, the leader of the most violent faction of the right-wing political party, considered to be the power behind the death squads and the murder of Roman Catholic Archbishop Oscar Romero in 1980.

Fortunately, election day was peaceful, despite many irregularities in the process. In a post-election address to the ecumenical observer community, Carmen Gavilan of the Council of Churches of El Salvador delivered a



message from the Salvadoran people, thanking the observers for helping to keep the peace. "We are happy you are here and know you have made an effort to understand our life. You have changed yourselves into companions on the way. We feel accompanied," she said.

### **Years of tension and violence preceded elections**

After the elections, we met with the Rev. Luis Serrano, rector of St. John the Evangelist in San Salvador, the largest and oldest church in the Episcopal diocese. Serrano is a native of Spain and like Barahona, a former Roman Catholic priest. During the years of conflict, he and St. John's came to symbolize the church's ministry to those suffering from the war.

During the conversation, Serrano gestured toward the field behind the church, which was hardly as big as a high-school football field. "There we had 800 people during the offensive," he said, referring to the battles that occurred in and around San Salvador when the FMLN guerilla forces entered the city in November 1989.

The shock of the assault on the capital brought a fierce wave of repression from the military authorities. Churches, long considered sympathetic to the rebels, were especially suspect.

For sheltering the refugees, Serrano and 23 other church workers were arrested by the military. He spent 45 days in prison, and built a ministry among the other prisoners and, indirectly, among the guards. He said that the guards used to gather to talk to him in the evening, fascinated by this "priest who is married," and curious about the Episcopal Church. The meeting grew so popular that Serrano joked with the warden, "I could start a new congregation right here." After that, Serrano said, the visits abruptly ended.

Serrano said, "The church has been with the people all during the war, a total commitment, even to death. Now people are asking for the church, for spiritual guidance. It's a tremendous challenge to the bishop to open churches and to serve churches."

### **Episcopal Church is attractive alternative**

Because of the rising popularity of the church, the seven priests in the diocese are always on the move, trying to serve the rapidly growing congregations.

The Episcopal Church has become an attractive alternative to many Salvadorans. Marco Lemus, a member of one a congregations outside of San Salvador, told us that neither the Roman Catholic Church nor the burgeoning evangelical and pentecostal sects met his needs. "But here with the Episcopal Church we have a church that's based on the Bible, that's both evangelical and

catholic," he said.

On our final night in El Salvador, Bishop Barahona thanked us for our "solidarity and accompaniment," and urged us to return to observe the run-off elections for the presidency on April 24. Three EPF members have agreed to return as observers in the run-off elections.

Barahona said that he was concerned about heightened tensions for the run-off and the prospect that he would not be present, but instead in South Africa serving as election observer there.

Comparing his upcoming trip to South Africa to the time when he was called from his flourishing ministry in Panama to be a candidate for bishop in El Salvador, Barahona mused that "a committed Christian can be called anywhere in the world at any time."

It was especially important now for the church to maintain its presence and ministry because, Barahona said, "When we signed the peace accords, we had to begin a new life in El Salvador and a new life in the church."

**--Susan Pierce is a freelance writer from Philadelphia, Pennsylvania.**

**[Members of the EPF election observer delegation in El Salvador included the Rev. Tom Trimmer of Alma, Michigan; Kay and Randy Bond of Grand Rapids, Michigan; DeWitt Kennard of Brentwood, Tennessee; Margaret Lidback of Natick, Massachusetts; Roger Mattison of Denver, Colorado; Huxley Miller of Cincinnati, Ohio; Terry Rogers of New York, New York; Elena Thompson of Austin, Texas; and Julie Wortman of Berkley, Michigan.]**





# reviews and resources

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94079

## Trinity seeks director of communications

The position of director of communications is currently available at Trinity Church Wall Street. The director will supervise all communications, public relations, and marketing functions for the church. The director will also recommend ways to further the mission of the church and place Trinity's ministries, message and products before the religious and general public. Send resume/salary requirement to Human Resources, Box CAC, Trinity Church, 74 Trinity Place, 5th Floor, New York, NY 10006.

## BEST conference announced

Bishops' Executive Secretaries Together (BEST) has announced it's seventh annual conference, *BEST on the Bay 1994*, to be held in Baltimore, Maryland on April 21-24. The conference will feature addresses by retired Bishop Theodore Eastman of Maryland and Suffragan Bishop Jane Dixon of Washington. All bishops' secretaries are welcome. For more information contact Juanita Fair or Ashby Delashmutt at the Diocese of Maryland at (410) 467-1399.

## Photos available in this issue of ENS:

1. Browning meets with Israeli prime minister on pilgrimage (94068)
2. Browning joins Christians on Good Friday pilgrimage (94068)
3. Browning and Kafity meet with Coptic Pope Shenouda in Egypt (94068)
4. Brownings visit refugee camps in Gaza (94068)

5. Browning and Kafity talk peace with King Hussein of Jordan (94068)
6. College library in Jerusalem named for the Brownings (94070)
7. Dean John Peterson of Jerusalem moves to ACC post (94076)
8. Voters wait in long lines at polls in El Salvador (94078)

**Tentative mailing dates for future ENS releases are April 27 and May 5.**



## APPENDIX

### Information on press credentials for the 71st General Convention in Indianapolis

Attached is information regarding the application process for press credentials at the Episcopal Church's 71st General Convention in Indianapolis, August 24-September 2, 1994.

Included are:

- Press accreditation guidelines
- An application form for press credentials
- A two-page, proposed schedule for the convention

The final date for pre-approved credentials is July 11th. After that date, application for credentials will be processed on site in Indianapolis.

The Episcopal News Service is not responsible for making arrangements for hotel accommodations for the press in Indianapolis. However, we will forward requests for accommodations through the General Convention Office. Make sure to note your request for accommodations on the application form.

Plans are currently underway to provide a full-service news operation at the convention. We expect that the 10 days will be full ones--exciting and, as usual, hectic.

The Episcopal Church's General Convention is often referred to as "one of the largest legislative bodies in the world." The bicameral legislative body is made up of the House of Bishops--approximately 190 members, and the House of Deputies--860 members (four clerical and four lay representatives from each diocese in the church.)

In order for resolutions to become decisions of the convention--a bill to become a law, if you will--legislative committees must consider and recommend the legislation. Once recommended by a committee, a resolution is sent to the floor of one of the houses, depending on the issue. In order for it to be passed, a resolution must be adopted by both houses. Therefore, like Congress, when a resolution passes one house it may be newsworthy--but it is

potentially only half of the news.

Deputies and bishops will confront many controversial issues challenging the church, including continuing dialogue on sexuality, racism, the environment, finances and restructure, the role of women in the church--and many other issues.

Each morning there will be a regularly scheduled press conversation with briefing officers from both houses to explain "what happened yesterday and what we expect will happen today." And each afternoon, we will reserve time for a "spot" news conference on the most timely subject of the day.

Plans are still developing for several educational forums to be held during three or four evenings at the convention. Noted author Henri Nouwen had accepted an invitation to lead a forum on August 24th. Marian Wright Edelman of the Children's Defense Fund has also accepted an invitation to lead a forum, although the schedule has not been set. Vice-President Albert Gore has been invited to lead a forum on the environment, but will not confirm plans until 30 days prior to the convention.

Stay tuned for further information regarding the developing plans for the General Convention in future issues of the ENS. Please call us if you have specific questions.



# THE EPISCOPAL NEWS SERVICE

## Press Accreditation guidelines for the 71st General Convention in Indianapolis, Aug. 24- Sept. 2, 1994

1. Accreditation will be given to news publications and news organizations with priority to official diocesan publications, members of the Religion Newswriters Association, and television and radio news programs.
2. Normally, no more than one person per organization will be accredited for coverage of the convention because of the limited press table space in the two Houses. Additional staff from accredited publication may be required to sit in the visitor's section.
3. To be accredited, an applicant should be a regular member of the staff of the publication.
4. Bishops and deputies are not eligible for press accreditation.
5. Accredited press persons will receive official badges, will have access to General Convention documents, may use working space at the press tables in the two Houses, may be assigned a press box in the press room, may have access to working space in the press room, may attend press briefings/conferences, and may have access to all events open to the press.
6. Application for press accreditation should be made in advance of the convention, but we will also accept applications in Indianapolis.
7. Non-accredited communicators may register as visitors to the convention and will have access to the visitor's sections of both Houses.
8. Requests for press accreditation should be made on the enclosed form.

Application for press credentials  
71st General Convention of the Episcopal Church  
Aug. 24-Sept.2, 1994  
Indianapolis, Indiana

Name \_\_\_\_\_  
last first

Publication/Station \_\_\_\_\_

Your position \_\_\_\_\_

Address \_\_\_\_\_  
Street city state zip

Telephone (\_\_\_\_) \_\_\_\_\_ FAX (\_\_\_\_) \_\_\_\_\_

Print media

Circulation: \_\_\_\_\_

Frequency: \_\_\_\_\_

Type: news, opinion, advocacy, other \_\_\_\_\_

Electronic media

Audience: size \_\_\_\_\_ geographic spread \_\_\_\_\_

Type: radio, broadcast TV, cable TV, indep. film crew, indep. video crew,  
other \_\_\_\_\_

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\_\_\_\_ I will make my own arrangements for accommodations.

\_\_\_\_ I need information on accommodations for the General Convention.

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Please send APPLICATION FOR PRESS CREDENTIALS to: ENS-Press Credentials, 815  
Second Avenue--10th floor, New York City, NY 10017.



## Proposed Schedule for the 1994 General Convention

### Sunday, August 21, 1994

- 3:00pm - 6:00pm Deputy Certification
- 4:00pm - 6:00pm Orientation for House of Deputies' Dispatch of Business

### Monday, August 22, 1994

- 9:00am - 12:00pm Orientation & Training for Chairs, Vice Chairs, Secretaries of Committees
- 9:00am - 5:00pm Deputy Certification
- 2:00pm - 3:00pm Volunteer Welcome and Introduction
- 2:00pm - 6:00pm Committee Meetings

### Tuesday, August 23, 1994

- 9:00am - 12:00pm Committee Meetings
- 9:00am - 4:00pm Deputy Certification
- 2:00pm - 3:30pm Orientations for all Bishops and Deputies
- 4:00pm - 5:00pm Orientation for Hispanic Deputies and Bishops
- 4:00pm - 6:00pm Committee Hearings
- 8:00pm - 10:00pm Committee Hearings

### Wednesday, August 24, 1994 - 1st Legislative Day

- 7:30am - 8:45am Deputy Certification
- 7:30am - 9:00am Committee Meetings
- 9:15am - 10:30am Opening Eucharist
- 10:45am - 12:45pm Legislative Session
- 12:45pm - 2:00pm Lunch
- 2:00pm - 4:15pm Legislative Session
- 4:30pm - 6:00pm Joint Session
- 8:00pm - 10:00pm CONVENTION FORUM

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### Thursday, August 25, 1994 - 2nd Legislative Day

- 7:30am - 8:45am Deputy Certification
- 7:30am - 8:45am Committee Meetings
- 9:00am - 11:00am Bible Sharing, Eucharist and Theological Reflection
- 11:15am - 12:45pm Legislative Session
- 12:45pm - 2:00pm Lunch
- 2:00pm - 3:00pm Joint Session: Reports of Presiding Bishop and Executive Council
- 3:15pm - 5:15pm Legislative Session
- 5:15pm - 5:30pm Break
- 5:30pm - 6:15pm Provincial Caucuses to nominate for Presiding Bishop Nominating Committee
- 6:00pm End of time for filing resolutions
- 8:00pm - 10:00pm CONVENTION FORUM

### Friday, August 26, 1994 - 3rd Legislative Day - FAST DAY

- 7:30am - 8:45am Deputy Certification
- 7:30am - 9:00am Committee Meetings
- 9:15am - 10:30am Bible Sharing and Eucharist
- 10:45am - 12:45pm Legislative Session
- 12:00pm - 12:30pm House of Deputies Special Order of Business: Program, Budget & Finance
- 2:00pm - 3:45pm Legislative Session
- 2:00pm - 2:30pm House of Bishops Special Order of Business: Program, Budget & Finance
- 4:00pm - 6:00pm Joint Meeting, House of Deputies, House of Bishops and Episcopal Church Women "A Vision of Wholeness: Overcoming Sexism"
- 8:00pm - 10:00pm Committee Open Hearings



**Saturday, August 27, 1994 - 4th Legislative Day**

7:30am - 8:45am Deputy Certification  
7:30am - 8:45am Committee Meetings  
9:00am - 11:00am Bible Sharing, Eucharist and Theological Reflection  
11:15am - 12:45pm Legislative Session  
12:45pm - 2:00pm Lunch  
2:00pm FREE AFTERNOON  
*Suggested evening for Seminary Dinners*

**Sunday, August 28, 1994 - 5th Legislative Day**

11:00am - 12:30pm Convention Eucharist & United Thank Offering Ingathering  
1:00pm - 2:00pm Deputy Certification  
2:00pm - 6:00pm Legislative Session  
8:00pm - 10:00pm CONVENTION FORUM

**Monday, August 29, 1994 - 6th Legislative Day**

7:30am - 8:45am Deputy Certification  
7:30am - 9:00am Committee Meetings  
9:15am - 10:30am Bible Sharing and Eucharist  
10:45am - 12:45pm Legislative Session  
12:45pm - 2:00pm Lunch  
2:00pm - 6:00pm Legislative Session  
8:00pm - 10:00pm CONVENTION FORUM or Legislative Session

**Tuesday, August 30, 1994 - 7th Legislative Day**

7:30am - 8:45am Deputy Certification  
7:30am - 9:00am Committee Meetings  
9:15am - 10:30am Bible Sharing and Eucharist  
10:45am - 12:45pm Legislative Session  
12:45pm - 2:00pm Lunch  
2:00pm - 6:00pm Legislative Session  
*Suggested evening for Province Dinners*

**Wednesday, August 31, 1994 - 8th Legislative Day**

7:30am - 8:45am Deputy Certification  
7:30am - 9:00am Committee Meetings  
9:15am - 10:30am Bible Sharing and Eucharist  
10:45am - 12:45pm Legislative Session  
12:45pm - 2:00pm Lunch  
2:00pm - 2:45pm Joint Session: Program, Budget & Finance  
3:00pm - 5:30pm Legislative Session  
*End of time allowed for filing committee reports (except on messages or Program, Budget & Finance)*  
7:15pm - 10:00pm INDIANA NIGHT

**Thursday, September 1, 1994 - 9th Legislative Day**

7:30am - 8:45am Deputy Certification  
7:30am - 9:00am Committee Meetings & Open Hearings for Program, Budget & Finance  
9:15am - 10:30am Bible Sharing and Eucharist  
10:45am - 12:45pm Legislative Session  
*End of time for consideration of report of Program, Budget & Finance*  
12:45pm - 2:00pm Lunch  
2:00pm - 6:00pm Legislative Session  
8:00pm - 10:00pm Legislative Session

**Friday, September 2, 1994 - 10th Legislative Day**

7:15am - 8:00am Deputy Certification  
8:00am - 9:15am Closing Worship  
9:30am - 12:45pm Legislative Session  
12:45pm - 2:00pm Lunch  
2:00pm - 6:00pm Legislative Session  
6:00pm Adjournment sine die

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